

The book is thorough in affirming what the Canadian Dakota “already knew” (p. xv). It is extremely well indexed, and information about specific groups of Canadian Dakota is easily located. The maps are helpful. Unfortunately, however, the archival photographs are poorly reproduced and are grouped at the front of the text rather than placed in the chapters which they illustrate.

Governments in Conflict? Provinces and Indian Nations in Canada

Edited by J. Anthony Long and Menno Boldt

Toronto: University of Toronto Press, 1988. x + 296 pp.

Reviewer: Jean Elliott

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Federal Indian policy has been synonymous with the Indian Act which places responsibility for status Indians exclusively in the hands of the federal government. *De facto* provincial Indian policies, however, have had extensive impact on the daily lives of native people. This contradiction is the impetus behind collection of original papers authored by native leaders, government officials, and academics. The result is to move provincial Indian policy from the shadows to center stage. To my knowledge, this is the first systematic attempt to examine the hitherto almost unacknowledged role of the provinces in a wide range of concerns from land claims and self-government to jurisdictional questions and financial responsibility.

Given the fact that “existing aboriginal rights” have been included in the Constitution, it may appear, at first glance, that tremendous strides have been taken in the 20 years since Prime Minister Trudeau floated the White Paper proposing to terminate the special relationship between status Indians and the federal government and, in effect, to extinguish all claim to aboriginal rights. Upon closer examination, however, the assimilationist agenda of the White Paper, as Long and Boldt point out (p. 47), is still present. They cite the current interest in self-government as an attempt at institutional assimilation. “By conforming Indian administrative, political, legal, and economic institutions to municipal-type structures that can be readily slotted into existing federal and provincial systems, the process of institutional assimilation of Indians will be greatly facilitated” (p. 48).

Models of self-government other than those featuring municipal status, while lacking in conceptual detail, tend to share the view that self-government flows from an inherent right to self-determination. The paper by Calder does an excellent job of spelling out divergent definitions and strategies of self-government which have been tried to date. For example, the 1983 Penner Report called for the Constitutional entrenchment of Indian self-government. The present administration has abandoned the concept of framework legislation, however, endorsing self-government arrangements suited to individual bands. The 1986 Sechelt Indian Band Self-Government Act is an example of the latter (p. 77). The Sechelt model, as Sanders notes, has been viewed with alarm by some natives because it “rejected the developed Indian rhetoric of an inherent aboriginal right to self-government” (p. 168) choosing instead what the critics term “municipal status” and “delegated powers” (p. 169). Where do we go from here? The provinces and the Indian nations participated in the Con-

ferences of First Ministers like reluctant brides and grooms distrustful of tying the knot. The series of Conferences ended without consensus in such areas as self-government. Before the on-again, off-again courtship can be ended between the provinces and the Indian nations, the pre-existing Gordian knot involving the federal and provincial governments must first be untied or at least loosened. To date there has not existed the political will to ease the knot. This volume contributes to the process of building that critical will. Taken as a whole, the selections pinpoint the issues and address the alternatives in a concise and forthright way. Useful appendices contain documents on Indian-provincial relations. Only the absence of an index prevents this volume from being an excellent overall reference work.

Malinowski Among the Magi: The Natives of Mailu

Bronislaw Malinowski

Edited with an introduction by Michael Young

London and New York: Routledge, 1988. vi + 355 pp. \$73.00 (cloth)

Reviewer: John Barker

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Mailu is a small island off the southeastern coast of Papua, situated almost midway between Port Moresby and Samarai. C.G. Seligman, the pioneer ethnologist, believed that Mailu fell into a transition zone between two widespread ethnic groups, and so he encouraged his student Bronislaw Malinowski to fill this blank in the ethnographic record. Malinowski worked in and around Mailu from September 1914 to January 1915. He then returned to Australia, where he rapidly wrote up a report of his findings, published in the *Transactions and Proceedings* of the Royal Society of South Australia in December 1915. Having served his apprenticeship and met the request of his mentor, Malinowski returned to Papua to take up his much more famous and influential work in the Trobriand Islands.

Although the Mailu expedition takes up the first part of Malinowski's Diary, it was never incorporated into the Malinowski myth. This was in part because *The Natives of Mailu* was published in an obscure journal and in part because Malinowski himself came to regard his Mailu work as something of a failure. Its republication as a monograph is doubly welcome, both for what it reveals of the early professionalization of anthropology and as a study of Magi society in the early part of the century.

Seligman like other experienced anthropologists of the day followed a strategy of survey ethnography. He travelled among communities, gathering information on preselected lists of topics from key informants using translators (often colonialists who had learned vernaculars). A few administrators and missionaries also served as informants and ethnographers. Malinowski followed essentially the same plan on Mailu. He drew heavily upon *Notes and Queries* for his topics, worked through the regional trade language, and made use of the knowledge of local Europeans. The report that resulted from this work is consequently rather schematic and dry—there are few anecdotes and almost none of the purple prose of Malinowski's Trobriand writings. Here and there, one can detect signs of the style that was to develop, when